

SOCIAL PROGRESS



Democracy—Foster Child of the Church
A Crowd of Witnesses
Christians Are Citizens

104

OCTOBER 1942

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Social Progress

Published monthly, except July and August, by the Department of Social Education and Action of the Board of Christian Education of the Presbyterian Church in the United States of America, at 1009 Sloan Street, Crawfordsville, Indiana. Entered as second-class matter at the post office at Crawfordsville, Indiana, under the Act of March 3, 1879.

Editors: Cameron P. Hall, Elsie G. Rodgers.

Editorial and Executive office, 917 Witherspoon Building, Philadelphia, Pa.

Subscriptions, 50 cents a year; three years for \$1.25. Single copy, 10 cents.

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SOCIAL PROGRESS

VOL. XXXIII

OCTOBER, 1942

No. 2

Democracy—Foster Child of the Church

*By Robert Worth Frank **

WE MUST first decompose this halo word, democracy, into its basic elements. For it is a word of many meanings. Most obviously it means a mode of government by universal suffrage. It allows every head to count for one at the polls, no matter what its contents. In a democracy the people share in directing the activities and policies of the state as well as participate in its rewards. This mode of government in populous modern nations works through representative officials selected and regulated by popular franchise and public opinion.

But democracy has outgrown this limited meaning. It denotes a social idea of communal life. Its political method has been broadened into a way of living together. Thus Professor T. V. Smith says, "Democracy is whatever can be arrived at democratically It is a method of our getting ahead without leaving

any of us behind."¹ It "allows freedom in order that there may be co-operation." It does set men free from restraints not self-imposed; but it insists on restraints imposed by the majority for the good of all, with equal opportunity for all.

Democracy has a third meaning. It is a secular faith and a secular ideal. It is a faith in the dignity and worth of every man from the topmost to the bottommost, in the potentiality and bent of human nature for indefinite improvement, in the capacities of people to control their institutions to their own best ends. It is a faith that through free discussion, mutual tolerance, and co-operative enterprise people can find those best ends and move toward them through education and free consent.

As a secular ideal it denotes a community in which genuine liberty, equality, and fraternity are being progressively realized and enjoyed

* Department of Philosophy of Religion and Ethics, Presbyterian Seminary, Chicago.

¹ *The Democratic Tradition in America*, p. 15.

by all, a community where effective social power is subject to the majority will. It denotes a community in which the supreme test of all institutions and arrangements will be "the contribution they make to the all-round growth of every member of society."²

The term democracy has been likened to a kind of conceptual Gladstone bag into which we can pack whatever facts and ideas we wish to carry with us. I hope that in my analysis of democracy as a mode of government, as a social idea and way of life, and as a secular faith and ideal, I have not been guilty either of gross omission or of overstuffing this Gladstone bag.

What is the effect of this democracy upon the Christian Churches? I should like to suggest that it stands in four different kinds of relation to them. Each of these relations can be expressed in a metaphor that I hope will not be misleading.

I. *The Child of the Church.* Democracy, historically, is of mixed parentage. It would be presumptuous to claim that the Christian Churches are its sole mother. On the other hand it would be idle to deny that "in its beginnings ours was a Christian civilization, that it planned for human society in terms of the brotherhood of man,"³ and that our democracy, both as ideology

and as practice, has deep rootage in Christian teaching and the Christian fellowship. Professor C. E. Merriam, reviewing "the long-time march of the democratic idea," traces it on its ethical side to Stoicism and Christianity with their doctrines of the essential dignity of every man and the human spiritual equality of all men before God. Protestantism anticipated and realized the democratic spirit in its representative form of church polity, in its stout defense of freedom of conscience, in its doctrine of the priesthood of all believers, and in its faith that freedom and authority are not incompatible. So the Christian Churches have had great influence as a foster parent over this foster child.

But this child now tends to become a rival to Christianity for the ultimate loyalty of Americans. As a secular faith and a secular ideal democracy is almost our lay religion. Enshrined in our great tradition, exemplified in our heroic figures, the main issue in two world wars within one generation, embattled democracy has become an object of sacred sentiment and a cause for which millions would give their "last full measure of devotion." The cult of democracy is perhaps the most extensive and dynamic religion in America today.

But democracy is not Christianity. Christianity's major premise is faith in God. From the nature and grace

² John Dewey: *Reconstruction in Philosophy*, p. 186.

³ A. Meiklejohn, *What Does America Mean?* p. 123.

of God it builds its hope for man. Democracy's major premise is sheer faith in man, in his indefinite perfectibility, his inherent capacity for a communal life of freedom, equality, and fraternity, with or without God.

Our democracy has suffered from what Lewis Mumford calls "the curse of optimism" which blinds men to "the evilness of evil." Does "the curse of optimism" seal our eyes to the evil potentialities of democracy's present alliances with nationalism, capitalism, and bureaucracy? Does democracy as a secular faith and ideal suffice as a religion, that is, as an ultimate faith and ultimate ideal for man? Must not the Christian Churches contend against the identification of democracy with Christianity, and against the exaltation of the democratic cause into a substitute for Christianity? One work of democracy as a rival to Christianity is to sound the alert for the Churches to discern clearly what is the total and distinctive Christian gospel.

II. *A Problem Poser for the Churches.* The Churches live and move and have their being in the wider community and so democracy's defects, conflicts, and tensions run through the Christian fellowship. These pierce the Church with their divisions. Any sickness of democracy threatens the Churches with its infection; any communal corruption tends to poison them by

the process of infiltration.

For example, if democracy as a mode of government is not a government "of the people, by the people, for the people," but is rather, as someone suggests, "a government of the people, by the politicians, for whatever pressure groups can get their interests taken care of," then that degradation of the ideal creates an atmosphere blighting to all ideals.

When a democracy prospers it tends "to regard the voice of the people as the voice of God." Where this attitude prevails, it works to silence the prophetic voice of religion. This spells death for the radical ferment and kills the ethical leaven of creative Christianity. On the other hand, when democracy does not prosper but flounders, the people, lacking any more ultimate faith, may look to a political messiah to deliver them. Thus democracy in its periods both of success and of failure poses grave problems for the Churches.

The major tension within modern democracy today springs from the capitalist economy interwoven with it. The effectual power which determines opportunity and distributes the material means of life for the masses is economic power. That power has not worked toward genuine equality of opportunity and a larger freedom for men but has made for gross inequalities, has involved us in a major social catas-

(Continued on page 21)

Let Us Face the Liquor Menace

*By Charles J. Turck **

IT IS entirely possible for the United States to lose the war because of the liquor traffic. This does not mean that on some fateful evening the men in charge of the armed defense on a critical battlefield will be unfit for service. No such dramatic illustration of the power of the liquor traffic is likely to be found in any well-disciplined army or navy. But the United States can lose the war because its toleration of the liquor traffic is an example of its refusal to discipline itself to meet on any front the gravest threats that have ever been made against it. We Americans would rather have our drink than face the facts.

The complete silence of the public press on the cost of the liquor traffic in crime, in broken homes, in illness, in lost days of work, and in underprivileged children is due to the fact that the liquor trade by its advertising contracts holds the power of life or death over our newspapers. If a beer company consents to use its trucks to collect tin or rubber salvage, that is news. If a beer company delivers more beer than ever before in an area adjacent to a military camp, that is not news. We must hear only the good. We must drink to Victory in "Four Roses."

The result of this conspiracy of silence is that the American public is not aware of the costs of liquor-drinking. If the Congress were to pass a law forbidding the advertising of intoxicating liquor in newspapers or magazines that use the United States mails or cross state lines, the press would thereafter have an opportunity of using freedom to tell the whole truth. If this truth were told often enough, public sentiment might be aroused to the point of requiring, not our soldiers and sailors only, but all our people, to discipline themselves in the matter of liquor indulgence. But the war can be well lost before Congress will make even this halfway motion at liquor control.

As to outright prohibition, public sentiment is at present not interested in repeating an experiment that "failed." The fact that it did not fail, that it was betrayed by the men who had charge of its enforcement, that it was deserted by the forces of Protestant Christianity that had originated it—all this is forgotten or denied by those who know that prohibition "failed." Again, the war can be well lost before the American people can be persuaded to try that experiment again.

Protestant Christianity as an ethical force in American life is much

* President, Macalester College, St. Paul, Minnesota.

less significant in 1942 than it was in '17 and '18. The elements in Protestantism that take an other-worldly view of religion, that spiritualize all the tasks of the Church, that counsel social inaction and compromise rather than participation in a religious crusade for justice and freedom for all mankind—these elements have been strengthened, and they are not interested in prohibition. A beautiful cathedral makes this type of worshiper forget the corner saloon. Protestantism does not have the strength to lead a successful attack upon the liquor industry even if it had the will.

Those who believe that the liquor traffic is a public menace, in wartime and in peacetime, will get little effective aid from the Church and none whatever from the State. They are driven back to the slower methods of the schoolroom. They have to teach, "line upon line," "precept upon precept," the elemental principle of morality—that man must learn to refuse the evil and choose the good. They have to encourage in high school and in college and wherever young people gather together, the formation of groups of friends who will voluntarily decide that they will not use intoxicating liquor. It may be that before the war ends young men out of these circles will constitute a new "Iron-sides"—who will mean as much for world freedom as Cromwell's warriors meant for English freedom.

The processes of self-discipline are always slow, but the emergency of a war may help to speed them up. It is true that the British people even after three years of war celebrated the Bank Holiday in August, 1942, in much the same way as in the days of peace. The Government, needing all possible transportation, asked the people to stay at home, but thousands ignored the Government's request. In America, after nine months of war, people still comply inadequately with governmental suggestions about sugar, rubber, automobile driving, bond-buying, and the like. But we are learning, and the mounting danger of defeat will accelerate our willingness to make sacrifices, to impose on ourselves a voluntary discipline.

Perhaps this discipline can be made to include intoxicating liquor. Young people have no inherent need for the stimulus that alcohol supplies. It could be made unfashionable for men and women to drink during wartime. Soft drinks are the rule in the USO canteens. Perhaps the soldiers and the sailors themselves can make a drunken civilian feel that his conduct is unpatriotic as well as unseemly, and their experiences in the camps without liquor may make them less tolerant of public nuisances in civilian spots with liquor.

Whether the war emphasizes the need of self-discipline or increases the appetite for drink, one thing

seems reasonably clear at this writing. Unless there is a greatly increased religious group pressure for liquor control, the only path of progress is that of education. To lead young people to an intelligent understanding of the problem of alcohol is the objective of Allied Youth, with its headquarters in Washington, D. C. The capable executive secretary of that organization, William Roy Breg, should have the heartiest support from ministers, school principals, and all

lay people interested in the conquest of the liquor traffic.

Education alone is not enough. There must come eventually a religious motivation. There should come wise political support. While the Church is hesitant and the State is hostile, we can at least use the schoolmaster for leadership in a good cause, and it may be that as Lord Brougham declared in the familiar phrase of a century ago, we can "trust to him, armed with his primer, against the soldier, in full military array."

Speak Softly

A liquor journal in a recent editorial of warning said:

"The alcoholic beverage industry can parade itself right out of the picture if it persists in ballyhoo and fanfare in these delicate and difficult times.

"With the American people, in all classes, learning the lesson of what President Roosevelt terms the privilege of self-denial they are unlikely to look with a pleased eye upon a luxury business which does not subdue itself. Men in other businesses . . . are not likely to be made joyful by the sight of that business flourishing boastfully while their own industries have been wiped out.

"As other industries are being absorbed into the war effort and as other products are being withdrawn from the market it can be expected that greater urgings will be made upon alcoholic beverage purveyors to push and advertise their goods. . . . BUT—is this the time to be going all out to promote the sale of such beverages? . . .

"If the American people ever get the idea—no matter how baseless—that this industry is thinking more of itself and its profits than it is of the WAR we can again begin to speak of the business in the past tense."
—*Editorial in The Beverage Bulletin, Washington, D. C. April 30, 1942.*

Legislation in Social Action—II

The Vices

By Benson Y. Landis *

This is the second of three articles in which Dr. Landis will discuss social legislation pending before Congress in relation to which the General Assembly of 1942 recommended "study and appropriate action throughout the Church."

SINCE the American public is much interested in the breaking of records, we might remind ourselves that a new record has been set in betting on horse races. Recently \$2,000,000 was bet on one race in the State of New York. Club cars are reported to be breaking records, as civilians buy expensive drinks for soldiers. In Washington, D. C., the per capita liquor consumption is the highest in the nation and in the wealthiest county of the nation it is the custom of many citizens to enable the selectees for the armed forces to have at least one good drunk before departing for the induction centers. Prostitution also is so widespread as to be a major national peril.

The national policy regarding liquor is, of course, quite different in this war from that of the last. In the first World War it was made illegal by national statute, with the support of President Wilson, to serve liquor to a man in uniform. At this writing the official policy is

that the man in uniform shall be treated in the same manner as civilians, and that access to beer tends to reduce consumption of the hard and more expensive liquors by members of the armed forces.

The careful reader of the Congressional Record will note that the present policy is highly unsatisfactory to large numbers of church groups. Petition after petition is being received, in the Senate particularly, in support of the current Bill S-860, originally introduced by the late Senator Morris Sheppard, of Texas. This bill would empower the Secretaries of War or Navy to prohibit the sale of alcoholic liquors, including beer, ale, and wine, at or within any military camp or base. It has been reported out by the Senate Committee on the Judiciary, without recommendation. Senator W. Lee O'Daniel, of Texas, has endeavored to secure consent for consideration of the bill without success. Thus the measure, technically on the calendar, has not been debated by the upper house.

Administration opposition contends that the bill discriminates

* Associate Secretary, Department of Research and Education. The Federal Council of the Churches of Christ in America.

against the men in uniform. Washington is impressed too with the growth of prohibition sentiment. A recent Gallup poll indicates that a majority of our citizens think liquor regulations are too lax and at least six major religious denominations have officially declared in favor of national wartime prohibition.

Gambling. Always widespread, gambling is today so extensive as to be a constant threat to much legitimate business. Preliminary state figures, revealed in testimony before congressional committees, indicate considerable recent gain in state revenues from this source. The governor of Florida has revealed that about one seventh of the state Government's general revenues come from race-track tax.

This "big business," which produces no wealth at all, yields an estimated \$50,000,000 in revenue to state and local Governments, largely from the taxes on pari-mutuel betting. A bill, H. R. 6587, has been introduced in the House of Representatives, to set up a national lottery by "authorizing and directing the Secretary of the Treasury to conduct prize drawings as a means of raising additional revenue."

Recently the Office of Defense Transportation advised the cancellation of county fairs this fall, in order to save gasoline and rubber. The prompt response of one farm group was, "When you cancel the horse races to save rubber and gaso-

line, we'll cancel our county fair." No horse races have been canceled! "Priorities" permitted the completion of a huge new race track, using much concrete and steel, but denied a small Congregational Church in New England, whose building had been destroyed by fire, permission to purchase a few steel girders.

Prostitution. Venereal disease, the unfailing accompaniment of prostitution, is widely prevalent, yet the Navy claims that the present venereal disease rate is the lowest in history, and the Army claims the lowest rate for wartime. In July, 1941, Congress passed the May Act, which enables the Secretaries of War and Navy to declare prostitution illegal within such reasonable distances of military establishments as they may prescribe. It is believed that the Act has been invoked only once, and then over a large section of a state. The general Federal aim is to assist localities to handle their own situations. Recently the closing of 233 red-light districts has been reported, but local conditions and enforcement vary widely.

On December 5, 1941, the War Department issued an unprecedented order holding the unit commander responsible for prevention and control of venereal disease among men under his orders, and declaring that a high incidence of venereal disease would "be regarded as indicative of a lack of efficiency on the part of the commander concerned."

We Are at War

By George Barton Cutten *

WE ARE AT WAR. Alcohol and war do not mix any better than alcohol and gasoline. Perhaps a mere voter and a modest taxpayer should not be expected to bother his head about the conduct of the war, but the fundamental strategy seems to be for us to drink our way to victory. One naturally wonders whether 77 days of prohibition at Pearl Harbor before December 7, instead of 77 days afterward, might have saved us from the worst naval defeat this country has suffered in its 166 years of history, and the death of nearly 3,000 who were killed there.

The Brewers' Digest for May, 1941, enthused in the following words:

"One of the finest things that could have happened to the brewery industry was the insistence by high ranking officers to make beer available at Army camps. The opportunity presented to the brewing industry by this measure is so obvious that it is superfluous to go into detail. Here is the chance for brewers to cultivate a taste for beer in millions of young men who will eventually constitute the largest beer-consuming section of our population."

Three things have been designated as absolutely essential in time of war. What are they? First, the health of the people; second, the wealth of the people, and third, the morale of the people. Let us look at them.

Health. One medical authority in this country lists our five most serious health problems as: alcohol, tuberculosis, venereal disease, cancer, and heart troubles—and he places alcohol first. Isn't that somewhat extreme? Not at all! One of our large insurance companies reports that during the last decade rejections for heavy alcoholic indulgence have increased from 12 per cent to 34 per cent. One third of insurable men and women who are condemned as unsafe risks for insurance are rejected because of drink. From 1932 to 1936, the first four years of Repeal, rejections by one company on account of drinking increased 35 per cent. Insurance companies are hard-boiled business institutions and can't afford to make mistakes.

But this is not all; alcohol is not only a serious problem in its own right, but tuberculosis is made more dangerous by its use, and some physicians say that as many as 90 per cent of venereal infections are contracted under the influence of al-

* President of Colgate University. This article is condensed with permission from an address delivered at the Northern Baptist Convention, Cleveland, Ohio, May 27, 1942.

cohol. The New York State Liquor Authority has said, "The more alcohol, the more syphilis."

Alcohol is a serious contributing factor to two other major health problems: insanity and accidents. Dr. Dayton, working for the Rockefeller Foundation, reported that 20 per cent of all mental patients in the United States are alcoholics. Forty per cent of the admissions to Bellevue Hospital are alcoholics; 32 per cent of the male admissions in Massachusetts are connected with alcoholism, and the percentage of such female cases is rapidly increasing; and in California, 33 per cent of admissions to their 7 mental institutions are alcoholic cases.

One need scarcely mention the matter of alcohol and accidents, especially automobile accidents. The matter has become so serious that even the distillers and brewers, afraid it may interfere with their business, are advertising and advising against driving after drinking. Forty thousand persons are killed and a million and one half injured every year in the United States by automobile accidents, and the percentage caused by drinking is estimated anywhere from 40 per cent of these down. We do know that the number of deaths and accidents varies from year to year with the amount of alcoholic beverages consumed.

Alcohol is more deadly than morphine, cocaine, or heroin, and causes

more deaths than any one of the 31 infectious diseases. The insidiousness of its attack makes alcohol the more dangerous, and when 30 per cent of the drinkers become addicts we cannot afford to trifle with it. The discontinuance of alcohol as a beverage would be the greatest advance in public health since the application of the bacteriological origin of disease.

Wealth. The liquor traffic is concerned with money on one side and on the other with the health and lives of men, their moral and social standing, the happiness of their family life, their intellectual integrity, and their contribution to their country in time of peril. When stated thus baldly it hardly seems possible that one man could be found who would gamble with the human lives and interests of his fellows to that extent, but there are such, and not all among the lowest classes, either.

The American people pay to the liquor dealers \$4,000,000,000 a year for legal alcoholic beverages. Some authorities estimate that nearly as much is paid for illegal liquor. Let us be conservative and place the total at \$5,000,000,000. The liquor dealers collect revenues from their customers and leave society to care for the results. Dr. H. M. Pollock, mental hygiene statistician for the New York State department of health, estimates that the economic loss to the nation of those who have indulged in alcohol sufficiently to be

arrested for intoxication is over \$5,000,000,000 annually.

In addition to this one group and this one item, are the economic loss of the larger group who drink and are not arrested, the extra cost for the police, the jails, the prisons, the courts, the insane asylums, the hospitals, the accidents, the alcohol-induced diseases, the alcohol-induced crimes, further reckoned at an additional \$5,000,000,000 annually. These three items, all conservatively estimated, total \$15,000,000,000 a year of the nation's wealth. This estimate is nearly half the cost of the last war to us, and is about a quarter as much as we are spending yearly for this war. This is spent to collect \$1,000,000,000 in taxes—pretty expensive taxes, aren't they?

Liquor advertising has almost, if not quite, taken on the form of a scandal; it is offered to every magazine and newspaper which will accept it. For this the distillers and brewers spend at least \$25,000,000 yearly, considered generally as a polite form of bribe to stifle any opposition which an editorial policy might dictate. There are still prominent magazines and newspapers which have not been for sale.

Morale. President Roosevelt, in his message of May 27, 1941, used these words: "Defense today means more than fighting. It means morale, civilian as well as military." Is a drunken man our pattern for army or civilian morale? But isn't

the drinking of liquor a personal matter and shouldn't one decide for himself whether or not he shall drink? Ho! Ho! Isn't the buying of gasoline a personal matter and shouldn't one decide for himself how much he shall get? Isn't it a personal matter whether or not one shall have sugar in his tea or coffee? Isn't it a personal matter whether or not a man shall light his home when he wants to? There are no personal matters these days, but drinking never has been one.

A matter which is responsible for crime, poverty, insanity, accidents to others, shattered homes, hungry children, disrupted morals, and countless other kinds of social degeneration, can never be a mere personal matter and sane people can hardly make such a claim.

If we were not at war, the Church of Jesus Christ would not remain complacent when the health, the wealth, the morale, the morals, and the religious life of people are in jeopardy. At the mercy of every bottle of liquor are human values of which the Church is supposed to be the guardian. Are we no longer interested in these? Have we abdicated as the heralds of salvation and joined the forces of destruction? For just what do you, as a Christian stand, anyway?

Copies of the complete address in pamphlet form may be secured from The Cutten Speech Committee, 1703 Chestnut Street, Philadelphia, Pennsylvania, at 5 cents a copy, \$1.25 a hundred, \$10.00 a thousand, postpaid.

A Crowd of Witnesses

*A Dramatic Service of Vision and Dedication to a
Just and Lasting Peace*

*By Jennis Barry **

PARTICIPANTS:

A MINISTER.
A PROCESSION OF PEOPLE.
A CROWD OF WITNESSES.

SETTING:

For this service a church or auditorium is imagined where there is a pulpit platform, and behind this a choir elevation. On the pulpit level are three long steps on which the group of People arrange themselves. The Witnesses occupy the choir elevation. The Minister is stationed at the right of the pulpit platform.

The auditorium is lighted at the beginning of the action. As the Procession of People reaches the front of the church, the auditorium lights are dimmed, leaving the audience in darkness, the pulpit platform in bright light, the choir area in half-shadow.

(THE MINISTER takes his place. THE PROCESSION OF PEOPLE is formed at the rear of the auditorium. At least five of these should wear white robes or draperies; the others dark robes.)

Minister: Scarcely a generation ago an armistice was signed.

People: *(moving toward the front of the auditorium, slowly, saying these sentences individually, as if thinking aloud):*

We thanked God for a renewal of peace.
We had made the world safe for democracy.
Homes were restored; fighting had ceased.
A new era had dawned!

Minister: But now the darkness of another war has come upon the world.

People: *(continuing to move forward as they speak, halting at the pulpit steps. The sentences are spoken by individuals, until the last, when all speak together):*

The world that was to be one brotherhood has become one battlefield.
Freedom is fighting for its life.
There is terror by night
And suffering by day.
There is treachery and lying and killing and grief.
Populations are homeless; children are starving.
Suspicion and ill will and greed and hatred have come among us.
(Together in low, tragic voice) Where is now our God?

* Counselor, The McKinley Foundation, University of Illinois. This service, prepared especially for SOCIAL PROGRESS, may be used effectively during Armistice Week or at any time during the study of the problems of world reconstruction.

Minister: You must not lose your courage, for it will be richly rewarded, but you will need endurance if you are to carry out God's will and receive the blessing he has promised But we will not draw back and perish, but we will have faith and save our souls.*¹

(As he speaks, a CROWD of WITNESSES move into the choir area. They are veiled in gray. They speak in one voice.)

Witnesses: Faith means the assurance of what we hope for; it is our conviction about things that we cannot see. For it was by it that the men of old gained God's approval. It is faith that enables us to see that the universe was created at the command of God, so that the world we see did not simply arise out of matter.²

Minister: Faith strengthened and sustained the earliest heroes of our history. Remember the stories of Noah and Abraham, Isaac and Jacob, of Moses, David, Samuel, and the prophets.

Witnesses: Who by their faith conquered kingdoms, attained uprightness, received new promises, shut the mouths of lions, put out furious fires, escaped death by the sword, found strength in their time of weakness, proved mighty in war, put foreign armies to flight.³

Minister: Remember the heroes of our later times: Francis of Assisi, Lincoln, Tolstoy, Pasteur, Kagawa, Schweitzer, and all those who have given their lives or are living today in devotion to the great cause of human brotherhood and love. Therefore, let us too, with such a crowd of witnesses about us, throw off every impediment and the entanglement of sin.

Witnesses: And run with determination the race for which we are entered, fixing our eyes upon Jesus, our leader and example in faith.⁴

People: *(moving to pulpit level and half facing the WITNESSES):*

Speak to us now, O voices of the living past;
Speak, O voices of the living present.
Let us find patience for the trials of this hour;
Let us find comfort for our losses and our pain;
Let us find courage for the days that are ahead.
Let us bring peace throughout the world again.

Witnesses: "Yet even now," is the oracle of the Lord,
"Return to me with your whole heart,
And with fasting, and weeping, and mourning."
And rend your heart and not your garments,
And return to the Lord, your God;
For he is gracious and merciful,
Slow to anger and abounding in kindness,
And relenting of evil.⁵

People *(kneeling)* Lord, we kneel before thee to confess our sins.

We have called thee Father, but we have not acknowledged all men as brothers;

We have thanked thee for a land of plenty, but we have not shared our plenty with others;

Forgive us our blindness of heart, our pride, our selfishness;

Forgive us our indifference toward thee and our fellow men.

Witnesses: "And they shall teach no more every one his neighbor, and every one his brother, saying, 'Know the Lord'; for all of them shall know me, from the least of them to the greatest of them," is the oracle of the Lord; "for I will pardon their guilt, and their sin will I remember no more."⁶

People (*rising*): Teach us the way of a just and lasting peace.

We believe that right and truth shall win,
That good will conquer evil, that hate will disappear,
That madness shall be stopped, that war shall cease.
Make us a nation that is ready for and worthy of great peace.

Witnesses: Do not take your revenge, dear friends, but leave room for God's anger, for the Scripture says, "Vengeance belongs to me; I will pay them back," says the Lord." No! If your enemy is hungry, feed him! If he is thirsty, give him something to drink! . . . Do not be conquered by evil, but conquer evil with good.⁷

People: This is the teaching of the Prince of Peace:

No retaliation for our hurts and wrongs.
Evil returned for all the evil done
Can only lead to evil deeds again.
So when the peace is won, we will preserve that peace
With all good will and trust, without revenge.

Witnesses: From one forefather he has created every nation of mankind, and made them live all over the face of the earth.⁸

People: God has given to mankind the world for our home.

He has not meant that some should be in plenty, some in want;
But every nation should have a share
Of those free gifts that have been placed here for all.

Witnesses: For in Christ Jesus you are all sons of God through your faith. For all of you who have been baptized into union with Christ have clothed yourselves with Christ. There is no room for "Jew" and "Greek"; there is no room for "slave" and "freeman"; there is no room for "male" and "female"; for in union with Christ Jesus you are all one.⁹

People: In the deep and basic laws of God there is no superiority of race,

There is no superiority of color, there is no superiority of class,
But he that would be greatest among you
Must become the servant for the good of all.

Witnesses: This is the freedom with which Christ has freed us. So stand firm in it, and do not get under a yoke of slavery again.¹⁰

People: We who are free unite our strength to vouchsafe this freedom to the world.

Freedom to worship God, for which our fathers died;
Freedom of speech and right of free assembly;
Freedom to know through radio and press;
Freedom to study and explore the vast reaches of the mind;
This is the freedom that we now enjoy;
This is the freedom that we will for all the world.

(*They mount the steps so that the white garments form a "V."*)

Witnesses: This is the victory that hath overcome the world, even our faith.¹¹

People (*speaking triumphantly*):

This is the victory!
The victory!
The VICTORY!
This is the Victory!

Minister: Even your faith!

People (*changing positions so that the white garments form a cross*):

Faith in the laws of God that undergird the world,
Faith in the triumph of good will over hate,
Faith in the right of mankind to be free,
Faith in the dignity and brotherhood of all mankind,
Faith in a lasting peace, where justice, love, and freedom rule.

Witnesses: Then, through your union with Christ Jesus, the peace of God, so far above any human thought, will guard your minds and thoughts.¹²

People: There shall be peace, abiding for the world;
A just and lasting peace, deep-rooted in the laws of love:
This is our faith, and to this end we pray
And work and say, Thy Kingdom come!

(*The two speaking groups start to go out, slowly, hands folded in attitude of prayer, repeating as they go*):

Our Father who art in heaven,
Hallowed be thy name.

Thy kingdom come. Thy will be done on earth, as it is in heaven.
Give us this day our daily bread.

And forgive us our debts, as we forgive our debtors.

And lead us not into temptation, but deliver us from evil:

For thine is the kingdom, and the power, and the glory, for ever.

Amen.¹³

Minister: Then through your union with Christ Jesus, the peace of God, so far above any human thought, will guard your minds and thoughts.

(*The auditorium lights are brightened.*)

***Acknowledgment:** The Smith-Goodspeed translation of the Bible is used with the permission of the University of Chicago Press. All Scripture is quoted from that source except The Lord's Prayer and the verse from I John, where the more familiar version is used.

Scripture references:

¹Heb. 10: 35, 39; ²Heb. 11: 1-3; ³Heb. 11: 33, 34; ⁴Heb. 12: 1, 2; ⁵Joel 2: 12, 13; ⁶Jer. 31: 34; ⁷Rom. 12: 19-21; ⁸Acts 17: 26; ⁹Gal. 3: 26-28; ¹⁰Gal. 5: 1; ¹¹I John 5: 4; ¹²Phil. 4: 7; ¹³Matt. 6: 9-13.

Production notes: The choric speech groups are chosen for their ability to read lines with vitality and feeling. Attention is given to enunciation, crispness of diction, variety in tempo, force, the use of pause. When passages are given in unison the speakers speak as with one voice; when individual voices speak, they should have variety and distinction in quality. The Witnesses speak the language of the Bible; they should use full, well-rounded tones.

It is important that groups move with dignity and precision. When they enter, they realize they are part of a dramatic situation; when they stand, they make a pleasing and balanced picture; when they kneel they do so with dignity; when they change positions to make the V and the cross, they move promptly. Practice in acting as well as in speaking will insure a smooth performance.

All participants may wear dark robes. The Witnesses wear gray veils over their heads. In the Procession of People there should be at least five persons wearing white draperies over the head and down the front of the robe, so that the formations of V and cross stand out against the darkness of the other robes.

Conservation and Sacrifice?

It is apparent that the Protestant Church generally is in an aroused mood over the liquor situation. The national bodies of several of the large denominations were forthright at this point. The Presbyterian Church has indicated clearly its sense of urgency that something be done. The delegates of the Women's Quadrennial Session, at Atlantic City, in May, voted their support of the Shepard Bill (Senate 860) and went on to pledge themselves to "undertake to promote public sentiment toward this proposition by seeking publicity for it in our local and church papers, and by making it a topic of conversation."

Later in the same month, General Assembly commended the Shepard Bill "for study and appropriate action throughout the Church." Earlier in the same report, General Assembly recorded "its protest to the President and Congress of the United States of America against the manufacture and sale of all alcoholic beverages, as an act to safeguard the defenders of our nation for the duration of the war emergency," and requested "the President of the United States to exercise the powers committed to him to close immediately all distilleries and breweries and all establishments for the wholesale and retail distribution of alcoholic beverages for the duration of the war."

This mood is a natural reaction to a situation that has been growing ominous. While in many instances both civilian and military authorities have sought valiantly and effectively to bring the sale of alcoholic beverages under social control, yet there still has been too little attempted, with disastrous results apparent. With the national income on the increase there is more money to be spent; and with automobiles and sugar, rubber and meat on the priority and rationed lists, while the liquor industry has suffered no curtailment in its consumer outlets there is all the more money to be spent for liquor. And this among a people whose Government calls for "conservation and sacrifice" on behalf of the "war of survival."

What of the Churches? They must steer between a Scylla and a Charybdis. There are those who are ready without taking thought to endorse any proposal for social control; this can but lead to unwise action. There are those on the other extreme (and these, too, it must be confessed, are represented in the Churches) who are indifferent to or complacent about the use of alcoholic beverages; this attitude leads to no action. Education now on What price alcohol? is the need of the hour, that together we may find answers that lead to effective self-discipline and social control.

like These

Total

Civilian

Service

More and more of life is being caught up into the need—military and industrial—for the actual prosecution of the war. This means that every aspect of civilian life takes on new urgency. Vast new needs are created while the number of those available to meet these needs grows less. This situation can be met only if those who have done little if anything in the way of volunteer work will now make a beginning, and if those who are already busy will add to what they are now doing.

There comes easily to mind, of course, the need for volunteers in the work that directly grows out of the war situation of which the Red Cross and civilian defense are examples. These are important and deserving of widespread support, but they carry a dramatic flavor that more readily captures the popular imagination and elicits a response.

It therefore constantly needs to be noted that there are civilian enterprises in every community that are vital to all that is worth preserving in American life. Hospitals, welfare agencies, community centers, child care centers for the young children of employed women, and youth work, such as Boy Scouts, Girl Scouts—all of these defend the home front. Helpers and leaders in these enterprises are being drained off into military service, and their places must be taken by those left behind if American life is not to suffer at the vulnerable points of health and character, of youth and the home.

Basic to both of these areas of civilian effort is the Christian Church. The loss of available man and woman power now sustained by industry and education and community life is shared by the Church. Already, Sunday Schools have lost teachers, church choirs their members, official boards their elders, and other church organizations their leaders. In addition, the local church faces new demands due to the fact that its members are now in distant places, or that it is located in an area with new problems created by near-by camps or expanded industrial activity. These add both new burdens and new opportunities which can be met only by a new response by the members of our churches.

The Church has the right to look to its own members to fill the ranks left vacant by those now absent in military service and to take on the new tasks required of the Church in its wartime ministry. The word "total" describes the response which these times require on the part of civilians for each of whom there is a need for added volunteer service both within and without the Church.

Christians Are Citizens

By Cameron P. Hall *

SOMEONE has suggested that "the Churches make too much of metaphysics and too little of politics." To what extent is the latter half of that statement true? What is the relationship between what an individual believes and what he does politically? "Should the Church go into politics?"

From one perspective we are compelled to answer, "Yes." The Christian gospel would redeem all men in all their relationships, both with God and with their fellow men. To departmentalize the gospel of Christ, admitting it, for example, into a man's family life, but excluding it from his political life is to have not a full but a truncated gospel; and it is to doom politics to secularism—and finally to anti-Christianism.

But, if partisan politics is meant, the question as to church activity deserves a resounding, "No." There is nothing in Christianity or in the American political tradition that warrants the Church tying up to a political party as such. What is of Christian concern is not the party label, but that certain principles which make for well-being be determinative upon those, irrespective of

their party, who hold official responsibility in the conduct of public affairs. While the number of political parties limits us in our choice of those who will hold those positions, our choice must be made upon something deeper than party loyalty.

But in a sense this question is largely academic. *Through its members* the Church is and must continue to be in politics. Church people are inextricably a part of every political situation. They constitute a large segment of public opinion; they have and exercise the privilege of voting; they are eligible for, and many of them hold, public offices. The more relevant query, then, concerns the influence church people have or should have in making politics serve Christian social objectives.

The shortcomings of those who are in public office should not blind us to the high importance of politics itself. Politics has to do with the administration of public affairs through the formulation, enactment, and enforcement of laws and public policies. Under the American system of government, if these policies and laws are to express Christian principles, this will be done by those whom the voters elect as their representatives. Through his choice of and influence upon those in public office a Christian channels his ulti-

* Director of the Department of Social Education and Action, Presbyterian Board of Christian Education.

mate convictions into his community's and nation's political behavior. Politics is therefore a bridge whereby an individual's "metaphysics" becomes operative in public affairs.

Politics is indeed an instrument, and the use to which it is put depends on the kind of people who use it. The moral tone of laws and public policies is taken from the character of those in public office, and this in turn rests back upon the character of those whom they represent. For it is an axiom that in the long run Congressmen and other legislators will not be very far either above or below those who have elected them.

Today especially it is a favorite indoor sport with many to belittle Congress. Whether or not these representatives of the American people are men of big or little stature is not the point now under consideration. Before anybody engages in severe criticism of his councilman, or state legislator, or Senator, it were good for him first to search out how far he has exerted himself to be represented by a man of greater ability and character. Judging by the use we make of the political rights and privileges democracy grants us, it is hard to deny that most of us are represented as well as we deserve to be, and in many cases better. Can anyone doubt that if more Christians "voted upon their knees" rather than out of ignorance

of facts and issues or out of blind party loyalty there would be a spiritual and moral revolution in our public life?

The fact that next month many important local, state, and national officials will be elected points up this discussion. No doubt on Sunday, November 1, most ministers will remind their congregations of their duty as citizens to vote on Tuesday of that week. That is good—but is it enough? What more could be done?

By way of pointing to an answer, the following procedure for four meetings either for the membership of a church as a whole or for a church group is suggested:

I. Let the first meeting be a study of the social relationships which God has revealed in Christ.

II. Let the second meeting be a study of what needs to be done to bring community and national life into greater conformity to those principles.

III. Let the third meeting be addressed by the candidates, or their spokesmen, indicating how the candidates, their platforms, and their parties intend to come to grips with the needs and issues which the previous meeting has brought to the front.

IV. Let the fourth meeting be a discussion of what has gone before, not seeking to reach a group decision, but rather to help the members in forming their own decisions

as to how each will vote in the light of the principles, issues, and answers which have been discussed.

It is of course quite possible that such a procedure will not change a single vote; but that is beside the point. It would have at least two constructive results. It would alter the perspective from which many viewed their exercise of the franchise; the members of the group would come closer to voting with the sense of their responsibility as Christians. And, more significantly perhaps, the candidates themselves would be aware that these men and women within their constituency were alert to issues and sensitive to principles. And such a relationship between voters and candidates, when multiplied in thousands of communities and extended out over the years, would permeate the political process with vision and integrity.

But when the election is over, the task of the Christian citizen is not ended. There is work to be done that may appear less dramatic to the average citizen but is equally if not more important. The successful candidate will have to make, during his term of office, a host of decisions, many of them of far-reaching importance to his constituents. His decisions will be registered in many ways, most sharply in his votes upon proposed legislation. How shall he vote? Here his constituents need to bring common sense and understanding to bear upon his situation.

Those in office are people like the rest of us and feel the same urge—and struggle—to act upon principle. But if our representative acts on principle rather than on narrow expediency, will the people back home support him? Surely here is a place for those with the insights of an informed Christian conscience to keep their representatives informed of their thinking; not to become another pressure group but rather to make the Church what it should everywhere be—the bulwark of the conscience of the community and nation.

The last General Assembly commended “for study and appropriate action throughout the Church” certain legislation now pending before Congress. These measures confront us with a fact, not a theory. There may well be differences of opinion as to whether they should be supported as being adequate solutions of the issues they seek to face, but there can be no disagreement that these issues are too profound in their human consequences to be ignored.

To urge political action by church people is not to make the “righteousness [that] exalteth a nation” into legalism. But through appropriate political action, the righteousness that is within the heart enters into the public policies and laws of a people and thereby becomes more operative in the public affairs of community and nation.

Democracy—Foster Child of the Church

(Continued from page 3)

trophe, and has had sinister connections with these devastating modern wars. Only by a suicidal flight into irresponsibility can the Protestant Churches evade this problem. They must not only bear their own burdens; they must virtually shoulder the burdens of democracy. They can achieve immunity here only at the price of irrelevance.

III. *A Teacher to the Churches.* Democracy has developed that secular context wherein religion can best mature. By the separation of Church and State religion must prove its worth by its fruits and not be propped up by the State. It is in the context of secular democracy, of the give-and-take of democratic freedom, that religion can most surely mature and prove its worth by its redemptive influence and gracious works.

Again, democracy has taught us that searching discussion is our best safeguard against superstition. The free inquiry, public criticism, open communication, and scientific enlightenment of a secular democracy have been salutary antidotes to the poison of superstition which debases religion.

Democracy has taught the Churches a larger toleration of differences and variants; it has helped them to outgrow sectarian intolerance. The price of toleration has been the lush growth of sects, wasteful duplication among church enterprises, and a goodly number of pseudo prophets. But the principle of toleration has been worth even this price. Democracy has also taught the Churches the positive federal principle—that in free association of independent bodies for the common good of all there is something more than the mere value of unity in variety.

These two principles supplement each other. The federal principle is a correc-

tive to the divisions so often produced by tolerance! The principle of tolerance saves the federal principle from ending in an arbitrary and arrogant exercise of power by the strong.

Finally, democracy may teach the Churches that more democratic attitudes and practices within and among the Churches would nurture the richest religious fellowship and responsible maturity for Christians. I fear that genuinely democratic practices in our Churches are all too few, the tendency being to encourage the self-assertion of the egocentric and the strong and to build the habits of a regimented life among our people. Democracy has something of signal importance to teach us here.

IV. *A Comrade of the Churches.* Democracy and the Churches as comrades are now engaged in a struggle for their very existence. The preservation of political democracy is the immediate crux of this struggle against the totalitarian powers. Our political institutions have one main purpose—to preserve a minimal order among the conflicting interests of society, so that life can go on for the good of the whole community.

One basis of such order is tyranny employing force. But it is not the only basis, and the art of living together in community, in peace and freedom, has improved immeasurably as men have moved away from the method of coercion to the method of discussion and free consent in dealing with their disputes.

It is this political context of toleration, conference, and justice under law within and among nations, that is directly threatened by the Axis powers. No doubt mankind and some remnants of Christianity would somehow manage to survive such a totalitarian regimentation, suffocating as it would be. But not until that is the last alternative in our extremity will we accept it and then not without struggle.

So will the Churches share as comrades with democracy in the present struggle.

Significant Statement

On Japanese Evacuation *

While the Federal Government has deemed it necessary in the interests of national security to remove from areas in our Pacific Coast states more than one hundred thousand people of Japanese ancestry, and,

While, the Army and civil authorities were most kindly and courteous in their dealings with these *évacués* and sought to make the evacuation process as humane as possible,

We believe that Christian principles and the war aims of our nation, alike, demand that we now courageously face the various implications of this policy, lest it undermine our own liberties and put our democracy in jeopardy. We would thus respectfully point out, That:

1. The evacuation policy has involved racial discrimination, in that it was aimed at the Japanese alone, the majority of whom are American citizens.

2. The policy actually resulted in the practical suspension of the Constitutional rights of a minority of American citizens without due process of law or providing hearings whereby they might prove their loyalty.

3. The speed and ofttimes uncertainty of the evacuation procedure contributed to inevitable distress, serious economic loss, and certain human values were put in jeopardy.

4. Popular hysteria and public antagonism generated by baseless rumors and the activities of politicians discouraged the Army's original policy of voluntary evacuation and resettlement and necessitated the present policy of segregation in Assembly and Relocation Centers.

5. The separation from homes and ordinary occupations, the loss of the privileges to which they had long been accustomed, and the inevitable curtailment of contacts with Caucasian friends in the comparative isolation of the Centers have seriously affected the morale and maintenance of true Americanism.

6. The withdrawal of Japanese workers from agriculture and other industries has considerably reduced the production of goods and services and caused real loss to our wartime economy. At the same time the influx of laborers to take the place of the Japanese has created new racial problems.

* From the Report of Synod's Committee on Social Education and Action as adopted by the Synod of California, July 28, 1942.

7. The evacuation policy has already become a valuable propaganda weapon in the hands of the enemies of democracy, especially in the Far East.

8. A precedent has been set for antidemocratic forces at home whereby they may be able to liquidate other "undesirable minorities."

BE IT RESOLVED THAT THE SYNOD OF CALIFORNIA OF THE PRESBYTERIAN CHURCH, U.S.A.:

1. Expresses its confidence in the integrity and loyalty of the large majority of our Japanese American citizens who, with their elders, have co-operated with the authorities in what has been a most trying experience.

2. Commends the liberal and farsighted policies adopted by the War Relocation Authority and trusts that its enlightened leaders will be able to carry out such plans as shall best contribute to preparing the Japanese for return to normal life in American communities.

3. Recommends that as soon as possible a policy for the wide dispersal of Japanese Americans at least be inaugurated; believing that wide distribution of *évacués* with opportunity for free enterprise is a sounder policy than mass segregation with controlled labor, as it fosters and maintains true Americanism, good morale, and diminishes the difficulty of reintegrating them into normal life after the war.

4. Urges, in order to facilitate resettlement, as well as to promote fair play, that Hearing Boards be set up in each Center, as recommended by the Tolan Committee, where American citizens, at least, can have an opportunity to prove their loyalty and suitability for resettlement.

5. Endorses the plans of the Federal and Home Missions Councils and the Protestant Commission for Japanese Service to foster and create a public opinion favorable to the resettlement of Japanese in interior communities, and urges all churches to co-operate in this undertaking.

6. Views with great alarm all efforts such as the Anderson Bill and such movements as the "White America for White Americans," which aim to disfranchise Japanese and other American-born Orientals. This strikes at the very foundations of our American commonwealth.

7. Opposes all efforts to exploit Japanese labor for selfish purposes.

8. Decries the agitation to debar all *évacués* from returning after the war to their former homes, or the move to send them to Japan, as being contrary to those very principles of justice and freedom for which the nation is now fighting. We urge our churches to lead in creating a public sentiment favorable to their return.

Sanctuary

Temperance Sunday, 1942

Materials and suggestions for worship are here offered for the use of ministers and leaders of church groups in planning appropriate services of worship for Temperance Sunday. Those wishing printed programs may secure the service, "A Sense of What Is Vital," from any Presbyterian Book Store at \$1.00 a hundred. A copy should be in the hands of each worshiper.

WORSHIP THEME:

"Create in me a clean heart, O God; and renew a right spirit within me."

CALL TO WORSHIP:

"Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully."

THE INVOCATION:

"Almighty God, gracious Father of men . . . , who openest Thine hand and fillest all things with plenty; teach us to use the gifts of Thy providence soberly and temperately. . . . Grant, O Lord, that the blessings which Thou givest us may neither minister to sin nor to sickness, but to health and holiness and thanksgiving; that in the strength of Thy provision we may faithfully and diligently serve Thee . . . here, and be accounted worthy to be made partakers of Thine eternal Kingdom; through Jesus Christ our Lord. Amen."—*Adapted from The Book of Common Worship, Revised.*

SUITABLE HYMNS (*found in The Hymnal, 1933*):

"Holy Spirit, Truth Divine" (Tune, "Mercy" 7.7.7.7)

"Christ of the Upward Way" (Tune, "Sursum Corda" 6.4.6.4.10.10)

"Be Strong!" (Tune, "Song 24" 2.10.10.10)

"Once to Every Man and Nation" (Tune, "Ton-Y-Botel" 8.7.8.7.D.)

"Rise Up, O Men of God!" (Tune, "Festal Song" S.M.)

RESPONSIVE SCRIPTURE LESSON:

"Know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God?"

"Glorify God therefore in your body."

"I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service."

"If we live by the Spirit, by the Spirit let us also walk."

"Look therefore carefully how ye walk, not as unwise, but as wise. . . . And be not drunken with wine, wherein is riot, but be filled with the Spirit."

**"Wine is a mocker, strong drink a brawler;
And whosoever erreth thereby is not wise."**

"Jesus saith, . . . A new commandment I give unto you, that ye love one another; even as I have loved you."

"Love worketh no ill to his neighbor: love therefore is the fulfilment of the law."

"For ye, brethren, were called for freedom; only use not your freedom for an occasion to the flesh, but through love be servants one to another."

"Let us not therefore judge one another any more: but judge . . . this rather, that no man put a stumblingblock in his brother's way, or an occasion of falling."

PRAYER:

Almighty and eternal God our Father, who hast loved thy people with an everlasting love, thou who art the source of all that we have and the meaning of all that we are, we give thee thanks and praise for all the way thou hast led us in the past. And now especially in these new and trying days we seek thy presence and the guidance of thy Spirit. In the midst of a situation which has been wrought by the sins of selfishness, greed, and lust for power, we lift up our hands and hearts to pray for the agony of our world. Save us, we beseech thee, from the bitterness of hate, and the corroding passions that run riot in these times.

We remember before thee, our Father, those of our young men, and young women, who are serving their country in its day of trial. O thou who alone spreadest out the heavens and rulest the ragings of the seas, receive into thy almighty and gracious protection those who serve in the navy. Strengthen and protect our soldiers in the day of battle, and in time of peace. O God, who makest the clouds thy chariot and walkest upon the wings of the wind, give to our airmen assurance and confidence in thee.

Bless, we beseech thee, O God, every agency that seeks to upbuild our people in the things that make for strength and beauty of character. Let temperance be the mark of our thoughts as well as of our acts. Remind us that our bodies are thy temples, and that thy spirit dwells in us. Give us good courage to strive against those forces that tear down and destroy the better elements in our natures. Let purity of life and motive become winsome and compelling in thy Church and amongst all her people. Through Jesus Christ our Lord. Amen.

—Rex Stowers Clements.

SERMON OR ADDRESS: "A Sense of What Is Vital."

"It is my prayer that your love may be more and more rich in knowledge and all manner of insight, enabling you to have a sense of what is vital." *Phil. 1:9, 10 (Moffatt's Translation).**

BENEDICTION.

* For reference and facts see the articles "Let Us Face the Liquor Menace" and "We Are at War," by George Barton Cutten, in this issue.

The Workshop

Five thousand Japanese were settled in two weeks' time at one end of the Los Angeles County Fairgrounds, in Pomona, California. This mushroom camp had innumerable problems—the most vexing, how to occupy dragging time. The camp recreational director, W. Eugene Dimon, planned craft, music, art, and athletic classes; a newspaper, athletic leagues, a weekly talent show, and a library. But—they lacked equipment. Two members of the Pomona Presbyterian Church with Rev. Fred Fertig, a Japanese pastor, now a member of the California Church Council, discussed the problem with Mr. Dimon. The material needs of the camp included religious study materials, reading matter, and craft materials. Speed was essential; for if these five thousand people were not busy and happy during the first few weeks, morale would be undermined.

Following this meeting we called together representatives from eight churches, from the Red Cross, the elementary schools, and the Y.M.C.A. With the Pomona library as collection center, materials there were assembled and sent to the camp once a week. These were used materials which seven different churches generously contributed.

Community organizations helped also. From the Pomona schools the camp borrowed old textbooks and city teachers collected and sent paper, pencils, and crayons. A school for children of ages 3 to 11 was started, with a young Japanese as superintendent and Japanese college students as teachers.

The material needs of the camp were met. To meet the spiritual needs of the camp, the Christian Church loaned a Communion set; the tiny struggling Mexican Protestant Church sent art materials, picture rolls, and samples of gay Mexican craft work. Trinity Methodist Church kept the hospital and church beautifully

supplied with flowers. Churches asked Mr. Dimon to speak and, as a result, Presbyterian young people collected plants to beautify the barracks, while a junior high department made work samples to help the Japanese craft classes.

Religious affairs in the camp were handled by the seven ordained Japanese ministers. Ministers of all denominations preached at nine union Protestant services which were held each Sunday, attended by 3,500 of the 5,000 in camp. Four denominations, through the California Church Council, sent new Church School materials every Sunday to all assembly centers.

The point reached in spiritual fellowship was a Correspondence Exchange meeting, shortly before all the members of the Pomona Center were sent to Wyoming, in which the Japanese Christian Young People's Fellowship and the Pomona young people exchanged "testimony." Again we have proved that war cannot break the Christian fellowship; for "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus" (Gal. 3: 28). *Reported by Harriet Raab, Director of Religious Education, Pomona Presbyterian Church.*

Women in Social Action

Reports in spring synodical meetings indicate growing interest and activity in Social Education and Action among women's groups and suggest helpful methods which may be used in the development of the program in the local church.

TEXAS REPORTS—

Education in Legislation: Study of bills of social significance before the Texas legislature; legislators invited to discuss bills with local and federated groups of church women; discussion with welfare

groups as to need and effectiveness of legislation; and resolutions in support or opposition to bills sent to representatives.

Service to Men in Uniform: (1) Open house on Saturday and Sunday evenings; (2) church guest book for soldiers—the pastor writes to parents of son's attendance at church; (3) packets to local men in the armed services, mailed each month, including letter from church women, which includes local news and pictures and letters from the parents, the pastor, and a friend.

Community Service: (1) Work with National Civilian Defense Committee and Red Cross; (2) visitation of tourist and trailer camps; (3) provision of medical care, food, and nursery services in migrant camps; (4) study of housing problems in migrant centers and defense areas; (5) organization of health classes and nurseries among Negro and Mexican groups.

PENNSYLVANIA REPORTS—

Successful Methods: (1) Use of SOCIAL PROGRESS; (2) Five-minute presentations of social problems at each meeting; (3) dramatizations; (4) dialogues on the meaning, materials, programs, and activities of Social Education and Action; (5) use of special worship services; (6) study and discussion groups.

Service Goals: Service to men in near-by camps and letters to those overseas.

In Local Communities: Good neighbor policy toward defense migrants; study and service to underprivileged delinquents and youths, and study of community needs coupled with definite corrective action.

IOWA REPORTS—

Program of Education for: (1) A just and durable peace; (2) to prevent anti-Semitism and race prejudice; (3) toward improved morale for youth in camps.

Organization Goals: (1) A secretary for Social Education and Action in each presbyterial and in every local society; (2) at

least one program a year on Social Education and Action in each local church society; (3) promotion of SOCIAL PROGRESS magazine.

Child Care

The Government's drive to recruit 3,000,000 women for work and industry for 1943 will create a stupendous and imperative child-care problem for professional and voluntary private agencies.

Advance copy of a *Handbook for United States Citizen Service Corps*, issued by the United States Office of Civilian Defense says: "Working mothers must be relieved of the day care of their children . . . children must be safeguarded . . . so that they will be strong to carry forward a just and lasting peace."

Among the pressing problems confronting the churches today, this one must be given a place of major importance. Not only the physical welfare but the moral and spiritual health of babies, little children, boys and girls in the 10 to 14 year group are at stake. What is perhaps more challenging to the churches is the opportunity not otherwise open to them to serve these children. Already a sharply rising delinquency among the children of working mothers is reported and, unless promptly handled, this problem and others will become more serious.

Detailed plans and materials are under way in the Office of Civilian Defense, but every church should at once survey its own community situation to discover the children of working mothers or children subject to neglect, exploitation, or under strain because of war. More specific information will appear in "The Workshop" as it becomes available. The following recommended pamphlets may be secured from the Office of Civilian Defense, Washington, D. C.: *Community Program of Day Care for Children of Mothers Employed in Defense Areas*; *Volunteers in Child Care*; *To Parents in Wartime*; *Children Bear the Promise of a Better World*.

Dramatic Materials

Catalogue of Films. A fully annotated and selective listing of films for church and community use, with an introductory chapter on the use of visual aids in the church program. Prepared by the Religious Film Association. The Westminster Press is a co-operating member through which all films may be rented.

Topically arranged, the catalogue includes many films on social problems listed under: "Economic Problems," "The Family," "Interfaith and Race Relations," "Our Country," "Public Health and Safety," and "The World and Its People." All films listed below are from this catalogue except as otherwise noted. Before ordering, however, the user should send for the catalogue to any Presbyterian Book Store; 35 cents with order.

Films for October

The Beneficent Reprobate. 3 reels, 45 min. silent, 75 cents; 35 min. sound, \$1.00. Scientific appraisal of beverage alcohol; objective and conclusive. No value for children.

The Pay Off. 22 min. sound, 75 cents; 2 reels, 30 min. silent, 75 cents. The social consequences of the misuse of alcohol. For older juniors and older groups.

The Alcohol Problem Visualized. Film strip with accompanying manual. Colored. For sale only. \$5.00. For lecture and discussion use.

Temperance Plays for October (each in one act)

A Net Is Cast, by Marion Wefer. Two scenes; 5 characters. A drama in which the innocent suffer.

The Whirlwind, by Dorothy Clarke Wilson. 4 characters. Indicts liquor as a social enemy.

Peter Winot's Birthday, by Frances Dyer Eckardt. 13 characters. A picture of a present-day disaster.

High Hurdle, by Dorothy Clarke Wilson. 5 characters. A modern situation.

Walter H. Baker, Boston. Production rights: purchase of four copies of the play used, 35 cents each.

Films for November

Toward Unity. 11 min. sound, \$1.50. Emphasizes the unity of the human race through scenes from the lives of people of different countries and races.

Our Bill of Rights. 20 min. sound, \$3.50. Adoption of first ten Amendments to the Constitution.

Our Constitution. 20 min. sound, \$3.50. Events before and during the Constitutional Convention, 1787.

Plays for November

Three Episodes in American History, by Vernon Nash. Dramatic sketches on the theme of world government characters. Two men and a woman for each scene; simple to produce; mimeographed. Order from National Peace Conference, 8 West 40th Street, New York, N. Y. 10 cents.

**This Night Shall Pass.* The triumph of love over hate with the coming of dawn. Scene: a hilltop in the midst of a ruined city. Strong, dramatic. Characters: a man, a girl, a youth. Walter H. Baker, Boston. Production rights: purchase of three copies of play, 35 cents each.

**Moonset.* The story of a desert experience through which embittered English soldiers learn that men can still believe, but that men themselves must solve the problem of war. Scene: the desert. Characters: six men from twenty to forty years. Samuel French. Production rights: purchase of six copies of play, 35 cents each.

**We Call It Freedom.* A play in one act on democracy in action. Scene: a modern house. Characters: one older and three young women, one a Negro. Friendship Press. 15 cents.

* Order from Presbyterian Book Store, Witherspoon Building, Philadelphia.

About Books

The Destiny of Western Man, by W. T. Stace. Reynal & Hitchcock. \$3.00.

"This war is a war of ideas," is a statement amplified in many books. Few writers have shown the nature of this ideological war with the clarity of Professor W. E. Stace, of Princeton.

Using the contention of the primacy of reason, the Greek contribution to our inheritance, and of sympathy, the Christian contribution, as the basis, the author points out that the principal elements of democratic life—equality, liberty, and individualism—rest upon human nature.

In contradiction to this, totalitarianism is based on belief in the primacy of will in human nature. Western man must then choose between Plato and Schopenhauer, between Nietzsche and Christ. The issue facing Western man, says the author, is not whether or not totalitarianism is a logical development from philosophies based on the primacy of the will, but whether belief in the primacy of the will is truer to human nature than belief in the primacy of reason or the primacy of selflessness. The author's conclusion is that the destiny of Western man lies along the latter lines.

After twenty years in the British Civil Service in Ceylon, during which he rose to high positions, Professor Stace retired to accept an invitation from Princeton to become a lecturer in philosophy. It is not strange that the British political system, which advanced philosophers like Lord Balfour or General Smuts to high positions, should have another philosophical thinker who combines governmental service with intellectual achievement of a high order. The brilliancy with which the author develops his thesis makes this a very stimulating book. Nevertheless, two points should be noted: Professor Stace follows the intellectual heritage of the English Platonists whose viewpoint constitutes only a lovely bypath along the main

streams of philosophical thought. Such a close alliance with modern Platonism may result in the same disregard of the viewpoint expressed as has visited other ethical systems. Secondly, the author does not consider carefully enough elements of will other than the will to power. While the will to power is pronounced a distortion, no attempt is made to link the will to sacrifice or the will for mutual aid to the democratic explanation of ethical thought.

JOHN FIELD MULHOLLAND

Christian Europe Today, by Adolph Keller. Harper. \$3.00.

This book is about the inner and institutional aspects of the religious life of a continent that is submerged under war, starvation, imprisonment, despair, fear, and death. It is a picture that is all but unbelievable; one wants *not* to believe it.

But the author is its best attestation. For twenty years he has been director of the European Central Bureau for Relief of Suffering Churches; he has long played a leading role in the ecumenical movement; his books and his frequent visits to America have made him known as a living authority on Christianity in Europe.

And now he brings us up to date about these Christians and their churches. The book is an inclusive survey of Christianity in Europe. There is much about Germany, about Russia, about the occupied countries together with those other peoples who make up Europe's population. The survey is inclusive in that it gives the manifold aspects of the life of the Church as it stands, both theologically and in the elementary processes of survival, within the "abyss."

The volume appeared originally as lectures given in this country under several foundations. The book suffers, therefore, from faulty organization and overlapping.

But this does not take away unduly from its outstanding importance. It treats of a condition and not a theory of how a whole continent is going through these terrifying days and how those who are Christians are meeting these experiences. One has no hesitation in predicting that this book will make a lasting impression on the inner spirit and mind of its readers.—C. P. H.

American Unity and Asia, by Pearl S. Buck. John Day. \$1.25.

There is a unity in this series of otherwise unrelated addresses and writings; it is the unity of a profound conviction of what is deep within the contemporary situation. For the writer this global war is also a phase of a social revolution, and it is the racial aspect of this revolution about which she writes. She looks upon this struggle as do many other thoughtful observers of today not only as between nations but within nations and across national frontiers. Her rich acquaintance with the Occident through her American birth and with the Orient through her sojourn in China gives her an unusual advantage in sensing the pulses of peoples today.

The first chapter is her letter to the *New York Times* of November 12, 1941, "The Other Side of Harlem." Some of the other contents of the volume are entitled: "A Letter to Colored Americans," "What Are We Fighting for in the Orient?" "The Chinese Mind and India," "Japanese Americans," "American Unity."

Pearl Buck writes with deep feeling that because of its restraint is the more impressive to the reader; and with a mind that is strong in both its incisiveness of insight and range of understanding. Here is a book that gives challenging content to the fact of our interdependent world whereby the pattern of Jim Crowism within one nation is seen to be woven into the pattern of world-wide relationships between races, a pattern that has bearing

both upon the alignment in the present war and in the remaking of the postwar world.—C. P. H.

The Raft, by Robert Trumbull. Henry Holt. \$2.50.

Robert Trumbull has rewritten the now famous story of the three United States Navy fliers who, when their plane sank into the Pacific, fought the sea for thirty-four days, while they drifted in a rubber raft without food or equipment. They finally lost even their clothes. Yet, when they landed on a strange island shore, they stood as erect as they could and tried to appear "man-of-war-men."

All of us who have been reading the newspapers these last months remember with pride and admiration these three gallant men. They first came to our attention in March, when they were rescued from a friendly island in the South Pacific by an American warship. We shuddered as we learned that they had eaten raw shark; had shot and killed an albatross only to decide not to eat it when, in the dark, it began to glow with phosphorescence; had been attacked by sharks. We sensed their need for divine support as we read how they had had prayer meetings in their little boat. All of this and more is in this simply told story of three men with great courage. This is the Book-of-the-Month Club selection for September. It is a tonic for morale: Americans who can do such things are anything but soft.

Three men, Chief Petty Officer Harold Dixon and two enlisted men, Gene Aldrich and Tony Pastula, have created a story that outdoes even Captain Bligh's famous voyage and justifies Vice-President Wallace's tribute—"The story that generations of Americans will be telling their children to illustrate man's ability to master any fate." Trumbull has done a great thing by putting it into a book. Get it and read it; it will do things for you.

PAUL MCFARLIN

Europe in Revolt, by Rene Kraus. Macmillan. \$3.50.

This book tells the story of the huge counterrevolution which the author declares is now in the process of establishment and which will be put into operation by the two hundred million subjected Europeans who have been writhing under Hitler's heel. Here Dr. Kraus tells in detail the inside story of the underground war about which we do not read in the magazines and the newspapers, and the plans being pursued to overthrow the unwelcome rulers in France, Belgium, Norway, Czechoslovakia, Poland, occupied Russia, and the Balkans.

Although essentially optimistic, a great portion of the volume delves into the depths of the sadistic and psychopathic antics of Hitler's cohorts. The terrorism of the concentration camps, the tortures inflicted by the Gestapo, the immoral acts of the invading troops, the perfidy of the puppet dictators—all these are described in detail. Having spent most of his life in European diplomacy, politics, letters, and journalism, the author knows these men intimately and has observed their histories from firsthand contact. The book contains many things that are not palatable, but it gives an authoritative picture of the underground war against Nazi oppression which is being waged in blacked-out Europe today.

THOMAS FRANKLYN HUDSON

Behind the Urals, by John Scott. Houghton Mifflin. \$2.75.

John Scott finished his college course in the early thirties. He was mechanically minded and trained, with a strong inclination toward adventure. So he went to Soviet Russia and found employment in the great industrial area on the eastern side of the Urals. He located in Magnitogorsk, which had many characteristics of a boom town in its early stages. There John Scott, for the greater part of a decade,

worked in the plants and studied in evening schools. He spent his vacations visiting other industrial centers. He married and had two children. All the time his mind was eagerly collecting facts and data about the people and their industrial strength which were taking shape in opinion and judgment. The temper and balance of his appraisal adds value to his report. And, not least, the author knows how to write a book that will be easy and enjoyable reading.—C. P. H.

Language in Action, by S. I. Hayakawa. Harcourt, Brace. \$2.00.

More than any other group of people, preachers realize the importance of words in days like these, and preachers ought to be more conscious than ever that words are a powerful weapon both in public and private conversation. To those of us who have worried through Thurman Arnold and Alfred Korzybski, Hayakawa comes like a gentle breeze with his charming manner and his soft humor; yet this book is a perfect example of his theme, for every sentence and every paragraph is clearly and precisely to the point.

Words, we realize, play a more important role than merely reporting what we think; they can be and are creative in themselves.

So full of illustrations and examples and parables is this book that it reads more like an adventure story than a scientific treatise, yet both descriptions fit it perfectly. Every preacher should read it—but not until he has his next Sunday's sermon out of the way. JOSEPH BACHMAN

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Current Films

These estimates of current films are offered in response to the action of the General Assembly, 1932, requesting such a previewing service to be made available from the Department of Social Education and Action. The following evaluations are based on "Selected Pictures" issued by the National Board of Review. Their inclusion in this listing is not to be construed as recommendation but as the best available comment on current films.

Talk of the Town—with Jean Arthur, Cary Grant, Ronald Colman. (Columbia.) Films based on serious social problems are still uncommon. This one, which combines both comedy and melodrama is unusual in both theme and treatment. It is the story of a so-called "radical" New England millworker, falsely charged with arson and murder. He escapes from jail, and reaches the home of a friend just as she welcomes her summer tenant, a distinguished but pedantic law-school dean. This situation affords comedy, suspense, and some thought-provoking encounters between the jurist and the fugitive. It is well done, although changes from comedy to melodrama are at times somewhat abrupt. **Mature.**

Yankee Doodle Dandy—with James Cagney, Joan Leslie. (Warner Brothers.) With material drawn from the colorful career of George M. Cohan, whose influence in the American theater and place in American life are well known, this patriotic film could scarcely have failed. Staged as it is, carefully and lavishly, well acted by an excellent cast, and carried along by the Cohan tunes, it is delightful entertainment. It has claim, moreover, to real merit as a history of a bygone dramatic era. **Family.**

Wake Island—with Brian Donlevy, Macdonald Carey, Robert Preston. (Paramount.) Based on factual reports from the United States Marine Corps. This is, perhaps, the best of the many war pictures of American troops in action. Simply, directly, and with little bravado, it tells the story of Wake Island from the beginning of the war to the tragic end of our occupation. The action in the face of overwhelming odds is convincing. The adventurers are pictured as human and heroic in the highest sense and although one knows the outcome from the beginning, the film holds suspense to the last moment. **Mature—Youth.**

The Gold Rush—with Charlie Chaplin, Georgia Hall, Mack Swain. (United Artists.) The Chaplin farce of twenty years ago is reissued with music and sound. It is the well-remembered story of the adventures of "the little fellow" who, after a number of trials in the Alaskan Gold Rush of the '90's, finally wins a fortune. Humor and pathos skillfully portrayed in pantomime, as in the original picture, combine to make this interesting and delightful. **Family.**

Journey Into Fear—with Orson Welles, Joseph Cotten, Dolores Del Rio, Ruth Warrick. (RKO Radio.) A remarkable, psychological study of terror, based on the novel by Eric Ambler. This confused melodrama depicts the struggles of an American ordnance engineer to escape Nazi agents who wish to stop his work in the rearmament of Turkey. The theatrical possibilities of this rather hackneyed plot are great and Orson Welles exploits them, as always, to the full in both settings and characterizations. A miasma of desperate fear rises constantly from the extraordinary photography and sound effects. An unusual but unpleasant film. **Mature.**

Get Hep to Love—with Gloria Jean, Jane Frazee, Robert Palge. (Universal.) In this lighthearted picture of high school life, Gloria Jean escapes the rigors of the concert stage to become an ordinary girl for a while. School and social activities of the younger set, songs, and a lively script make up this pleasant little musical. **Family.**

Iceland—with Sonja Henie, John Payne. (Twentieth Century-Fox.) The scene of this trite story is laid in an imaginative Iceland, with sumptuous night clubs and never a blackout to mar the acting. That a war is on is painlessly suggested by the presence of the Marines. The film is enjoyable, however, the star's beautiful skating redeeming the flimsy plot. **Family.**

A Yank at Eton—with Mickey Rooney. (Metro-Goldwyn-Mayer.) The film depicts a thoroughly unrestrained lad at Eton who defies all the age-old traditions of the school and earns the thorough dislike of his fellows. Of course he gradually "sees the light" and comes into the good graces of all by winning the school steeplechase under great odds! The story is exciting, sketchy, and those who like Mr. Rooney's whirlwind acting will find the picture entertaining. **Family and Children.**

Facts and Figures

WAR SERVICE REPORTER

War Industries Service of the Presbyterian Wartime Service Commission has to date appropriated funds for 83 projects located in 24 states; grants for field survey and service, ministers, parish workers, building aid and equipment, operation of the Wayside Chapel, in its mobile ministry.

Child Care Needed. A housing project of more than 700 units or apartments, with 200 more in the process of building, is reported by a Presbyterian parish worker. Forty per cent of the many children in this project are of preschool age. These are the families of airplane or ship-building workers. In many families both father and mother are working, the one at night, the other during the day, and the children are left pretty much to look after themselves, for no day nurseries or supervised care are provided.

This need for child care facilities is confirmed in the report of *Time* magazine that the children of some of the 1,000,000 women now employed in war industries have been found in locked cars, in Washington government offices, or wandering the streets with door keys around their necks. As a result, juvenile delinquency in the United States is up sharply.

In a recent meeting of church executives the newly appointed Child Care Coordinator, Charles I. Schottland, of the Office of Defense Health and Welfare Services of the national Government, urged church leaders to work with community agencies on child day care and to assist in providing personnel and facilities for adequate child care.

In response to this need, Miss Ruth E. Murphy has been appointed Associate Director of Vacation Religious Education for the International Council of Religious

Education, with special responsibility for the program in new industrial areas, and both agencies are now ready with suggested procedures and programs.

Pamphlet Guides may be secured from the Christian Commission for Camp and Defense Communities, 297 Fourth Avenue, New York City.

Education for Family Life is the theme of the nineteenth yearbook of the American Association of School Administrators of the National Education Association.

Five practical proposals "to give education for family life adequate recognition as a major objective of public education" are made as follows:

1. That the school in its program and practice shall recognize and respect the developing personality of the individual as well as the needs of society, and give guidance to the home in the same direction.
2. That the school at every point shall take the home into account as a co-ordinate educational agent, a partner, whose co-operation is not only desirable but necessary.
3. That the content of the elementary curriculum as it becomes integrated around social studies shall include the family as a basic social institution.
4. That the secondary program which increasingly is being adapted to the needs of adolescent boys and girls shall make specific and adequate provision for their present and future needs as members of families.
5. That the adult education program as it expands for the good of the community shall assume responsibility for helping husbands and wives, fathers and mothers, as they strive to make the American home realize its fullest possibilities.

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